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Merddin thus sings to the apple-trees given him by Gwcnddolau, in the woods of Caledonia—

*Avallen beren, burwen o vlodau,
I a'i hys melys ei havalau.*

Delicious apple-tree, supremely white with blossoms,
To those, who eat them, sweet *are* its apples.

Merddin thus speaks of himself—

*Yn ngwaith Arderydd oedd aur ry ngorthorch,
Cyn i bwy aelaw gân ciliw eleirch.*

In the battle of Arderydd gold was my wreath of pre-eminence,
Ere I became slighted by her in hue like swans :

But the most beautiful of all the strains of Merddin is the following couplet, in Trochaics, out of his Hoianau—

*Cafant bawb eu teithi, llawen vi Brython,
Ceintor corn elwch cathl heddwch a hinon.*

Every body shall obtain his rights, the Brython will be glad,
The horn of triumph is sounding the hymn of peace and serenity.

ADVEDDIANT GWYNVA.

WE now fulfil our promise, by offering two more specimens of Mr. Harris's Translation of PARADISE REGAINED; and, in order to enable our readers the more readily to appreciate its merits, we shall also transcribe the corresponding passages in the original. The first extract represents the conduct of Satan, after having addressed his " gloomy consistory," at the beginning of the first Book :—

" He ended: and his words impression left
Of much amazement to the infernal crew,
Distracted and surpris'd with deep dismay
At these sad tidings; but no time was then
For long indulgence to their fears or grief:
Unanimous they all commit the care
And management of this main enterprize
To him their great dictator, whose attempt
At first against mankind so well had thriv'd
In Adam's overthrow, and led their march
From hell's deep-vaulted den to dwell in light,

*Regents and potentates, and kings, yea gods,
Of many a pleasant realm and province wide ;
So to the coast of Jordan he directs
His easy steps, girded with snaky wiles,
Where he might likeliest find this new declar'd,
This Man of Men, attested Son of God,
Temptation and all guile on him to try ;
So to subvert whom he suspected rais'd
To end his reign on earth, so long enjoy'd ;
But, contrary, unweeting he fulfill'd
The purpos'd counsel pre-ordain'd and fix'd
Of the Most High, who, in full frequence bright
Of angels, thus to Gabriel smiling spake.*"—*B. i. l. 129.*

*" Dystawai : ac am hon ei araeth drist
Y synynt gethern ufern ; gan ovn dwys
Aruthrynt a gwallgovynt am y blin
Hysbysiaeth ; ond àr hyn o bryd nid oedd
Dim amser i gyd ddwyn àg ovnuau prudd :
Yn unvryd rhoddynt oll eu goval a
Rheolaeth y priv antur hwn i law
Eu mawr lywiedydd, cynt gynnygiad hwn
Yn erbyn dynol ryw à lwyddai yn
Nghwmp Addav, ac à weiniau er eu hynt
O uferiolion fauau du i vyw
Mewn gwawl, yn deyrnedd a llywyddion mawr,
Iè duwiau àr daleithiau teg a maith.
I làn Iorddonen velly cyrcha eve,
Yn wregysedig gàn ddichellion fûr,
I'r màn tebycav lle y cafaì eve
Hwn ddyn o ddynion, uchel Vab Duw Nev,
I'w brovi ev à phob dichellion dwyn,
Mal o wyrdroi yr hwn à dybiai eve
Yn dderchavedig roddi tervyn clau
Ar ei deyrnasiad, à vwynèid mòr hir ;
Ond, i'r gwrthwyneb, yn ddiwybod ev
A gyvlawnâai vwriad cadarn y
Goruchav, hwn, yn mhlith ryw liaws cain
O engyl fawg, wrth Gabriel gwedai hyn."*

The next short extract is one of a different complexion from the foregoing, and represents our Saviour's entrance into the wilderness previous to his Temptation.

*" So they in heav'n their odes and vigils tun'd :
Meanwhile the Son of God, who yet some days*

Lodg'd in Bethabara, where John baptiz'd,
 Musing and much revolving in his breast,
 How best the mighty work he might begin
 Of Saviour to mankind, and which way first
 Publish his god-like office now mature,
 One day forth walk'd alone, the Spirit leading
 And his deep thoughts, the better to converse
 With Solitude, till, far from track of men,
 Thought following thought, and step by step led on,
 He enter'd now the bord'ring desert wild,
 And with dark shades and rocks environ'd round,
 His holy meditations thus pursued."—B. i. l. 195.

“ Evelly cenynt hwy yn nev mòr bêr :
 Cyvamser, tra yr oedd Mab Duw, hwn á
 Letyai yn Methabara, lle y
 Bedyddiai Ioan, yn dwys vvyrio yn
 Mha vodd y byddai iddo ddechreu â
 Y gorchwyl pwysig o achubaw dyn,
 A pha sut gyntav i gyhoeddi ei
 Nevolaidd swydd, yn barawd oedd yn awr.
 Un dydd un unig cerddai allan eve,
 Yr Ysbryd ac ei veddwl dwyn ei hun
 Yn ei arwiniaw, val y gallai yn well
 Ymgymdeithasu âg unigrwydd hof,
 Hyd pell o drigva dynion, meddwl â
 Ol meddwl yn dylunu, doai eve
 I ymyl y difeithiwech cethin gwyllt,
 Ac yn gylchedig gân wasgodion gwyll
 A chreigiau erch, mál hyn canlynai â
 Ei vvyrdodau santaidd, nevawl ryw.”

It may not be quite fair, perhaps, to enter into any minute criticism of a work, that is not as yet before the public; but we think it right to suggest, that the same blemish, which we took occasion to notice to a partial extent in *COLL GWYNVA*, occurs more frequently in this translation. We allude to the termination of the line with such weak particles, as *a*, *ar*, *y*, *yn*, *ei*, not fewer than ten instances of which are to be found in the two preceding extracts of little more than forty lines. This peculiarity has not only an injurious effect upon the force and harmony of the verse, but is also offensive to the eye by severing the particle from the noun, with which it is grammatically connected. It will be admitted, that such a practice

would not be tolerated in English; and we see no reason, why the Welsh language, which presents almost equal facilities for the composition of blank verse, should be thus enfeebled. Our chief motive for noticing this deformity has been the hope, that the translator will avoid it, as much as possible, in the ensuing part of his work. For the rest, we have no difficulty in repeating, what we observed last month, that the performance is, in most essential respects, highly creditable to the talent, as it is to the patriotism, of Mr. Harris, and cannot fail to prove a respectable accession to our national literature.

BARDIC CONGRESSES.

THE revival, during the last three years, of the ancient custom of holding Bardic Congresses cannot but communicate an interest to any inquiry into the history of this national practice. To ascend to the *summa vestigia rerum*, however, by investigating the origin of the Bardic Institution itself, is beyond the present purpose, even if the subject had not before undergone a partial examination in this work *. The following inquiry will therefore be confined to such a summary view of the Congresses of past times, as we may be able to draw from our historical records, without pretending to exhaust a subject, the full investigation of which must be left to more laborious researches.

Bardic assemblies appear to have been anciently of two sorts, the GORSEDD and the CADAIR †: there have indeed since been other names in use; but these were the two main distinctions, the first having reference to a general or supreme Congress and the last to one merely particular or provincial. In process of time, however, these original distinctions seem to have faded away, or to have been applied indiscriminately to the two modes of meeting: for this reason, we shall avoid making use of the Welsh terms, and shall speak of the assemblies of both sorts, under one general English denomination.

* Vol. i. p. 445.

† *Gorsedd* and *Cadair* imply, alike, a Chair or Seat of Presidency, and differ only in their degrees.